



# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XIV.

## Missionary Intelligence.

*From the Missionary Herald.*

### CEYLON.

LETTER OF LEOPOLD DOBER TO HIS PATRONS  
IN PARSIPPANY, N. J.

In giving an account of the manner in which the members of the class that lately left the mission seminary were employed, (p. 311 of the last number,) it was mentioned that Leopold Dober went to Trichinopoly, for the purpose of teaching an English school and rendering other assistance in the mission there; and that he died very soon after his arrival. The following letter was written to some friends of missions in Parsippany, N. J. by whom he was supported, and is interesting as indicating the character and feelings of the young man, and the progress he had made in acquiring the English language.

In a note accompanying the letter, Mr. Poor writes thus—

"The following is a hasty letter written by Dober a day or two before he left Jaffna for Trichinopoly, in October last. While a member of the seminary he rendered important services as a monitor, teacher, and singer. His untimely removal is an affliction to the mission as well as to his friends and relatives of Jaffna.

When such are removed, "Jehovah Jireh" must be our motto.

D. POOR.

January 30, 1829."

"Kind Friends and Benefactors,—As I am about to leave Jaffna for Trichinopoly, I embrace this opportunity to inform you of my circumstances in a few words. After the death of my parents I was brought up to the school established by Mr. David, (now a native chaplain,) where I attended to the rudiments of the English language with the expectation of becoming well versed in it. But alas, to my greatest mortification, the school was then abolished by the government. God was pleased to give me a chance of entering into the Central School. Oh what a blessing it is for me, that missionaries have been sent from America to the extreme part of the world. Had it not been for them, I should have been awfully ruined both in temporal as well as in spiritual things. It is now five years since my entrance into this school, during which time I have attended to many of the sciences, which I need not trouble you by mentioning. Moreover, I am a member of the church, from

which I was for a time suspended for falling into sin, but have been readmitted. Christianity I think will thrive if the rain of Holy Spirit fall.

"When the missionaries came here and settled, first the people laughed and scoffed at them. Not a single man that professed Christianity, excepting Catholics, could be found in the vicinity where they settled. By the grace of God there are more than 100 members of the church. Pray God that he may cause the work of missionaries to prosper. My instructor, Mr. Poor, and all the missionaries are laboring for the promulgation of the Gospel. The members of the church also go on the Sabbath evening among the people, and converse on religious subjects.

"As it is the last time in which you will remit money for me, I pray you to persevere in doing good things—withhold not your hands. Pray for me, so that I may persevere and continue in the works of my Saviour.

"My friends, though we cannot see each other in this world, yet let us believe in God, that we may see face to face each other in the day of judgment. I feel it to be my incumbent duty to thank you for all the patronage you have given towards me during these five years.

"Finally, begging you all to remember me in your daily prayers, and I wish you all farewell. I am your obedient and humble student,  
LEOPOLD DOBER."

### SYRIA.

LETTERS FROM FOUR INDIVIDUALS FRIENDLY  
TO THE MISSIONARIES.

The missionaries lately resident in Beyroot and the vicinity have received, since their removal to Malta, many interesting proofs that they are remembered with affection by a number with whom they became acquainted there; and that their friendly intercourse and Christian instructions have very favorably impressed the minds of many. Some have obviously obtained new views of the nature and requirements of the Christian religion, and been led to see that it is received and conformed to only when it is made to control the heart and conduct. It is hoped that the light which has already shined upon them will not go out, until Christian precept and example can be again furnished for their instruction.

The letters from which the following extracts are taken were received at Malta about a year ago. They were translated and for-

warded by Mr. Bird. The first is from Tannoos El Haddad, Mr. Smith's Arabic instructor, and was addressed to Phares El Shidiak, then at Malta.

"You say that Mr. Smith still remembers me with affection. Many thanks to his goodness. On my part, likewise, I can assure him that he is never absent from my thoughts, for he is my beloved friend in the Lord. But I am persuaded that the regret he may have felt at our parting is not to be compared with mine; for he is gone to other friends in whom he finds a consolation, which I have not; for although I have been born and bred in the land, yet I am now left alone, because all my acquaintances shun me. However, thanks be to God, nothing has fallen upon me like what I had feared; for I was really apprehensive that I should be quite unable to stay in the country. No one up to the present time has molested me, though I have experienced some few harmless assaults from some individuals. But I am ready to meet whatever shall come upon me in the name of the Lord.

"A few days ago I had a visit from one of your cousins, called Anton, the same who assisted Asaad last year to escape, and was obliged to pay a fine of 500 piastres. He informed me respecting the present state of Asaad, that the public report is, that he is dead, but that the secret fact is, that he is alive, that no one is allowed to visit him, but such persons as will not confess that he is alive; for the patriarch has laid under a curse all who give countenance to such a report."

The following is part of a letter from Yoa-seph or Joseph Lellully, who has been very frequently mentioned in the journals of Mr. Bird. The remarks respecting Asaad Shidiak are introduced for the purpose of showing how the ecclesiastics feel and speak respecting him.

"When the oppressive tax was levied upon me, (mentioning in an accompanying letter,) I set off for the village of Dobia, to see if it would answer for me as a place of residence. Soon after I arrived at the place I met with Abdallah, the Maronites bishop of Sidon, who, as soon as he saw me, said to me, "Your associate is gone to perdition." I asked him to whom it was he alluded? He replied, "Asaad El Shidiak." I asked, when did he die? He said, "It was when I was at Cannobeen on a visit to our lord the patriarch." He then gave me an account of the particulars of his death. And when I saw that the power of the beast reigned in that village, I staid one night and returned to look me out some other place. To-day I am come to El Mansurie to see our brother Tannoos El Had-dad; and also to ascertain the truth of the report that Mr. Wolff had arrived at Beyroot. I find that Mr. W. has been here but has gone now to Damietta in Egypt.

"From my letter to my brother-in-law, Wortabet you will learn what oppression has fallen upon me. I now beseech you, my friends, by the love of our blessed Lord Jesus Christ, our only mediator, that you would pray for me at all times without ceasing; and may our Father, the Father of Peace, who keepeth you, bless

your word, and permit me soon again to see your faces; for you have left me in this land a solitary individual, in the midst of lions. *ib.*]

Your Brother, &c."

#### MORAL CONDITION OF THE CHOCTAWS.

A great change, (says Mr. Byington,) has taken place within a few years, in the moral condition of the natives. They are quite temperate compared with their previous habits, or with those of white men. Probably there are not 20,000 white men to be found residing together in any part of the United States, who have not used twice the quantity of ardent spirits which the Choctaws have used, during the year past. Several very good laws have been passed in council to regulate property and the conduct of individuals. The people attach more importance to a good government, to schools, to the Gospel, to industry and its fruits, than they have done. In this part of the nation we do indeed feel that we live in the enjoyments of Christianity and civilization. Often have the men whom we employ, after making a visit into the white settlements, come home to us, bearing abundant testimony in favor of a residence here, compared with one in the settlements. \* \* \*

I remember when I was in New England, it was often said, "You can do nothing for those Indians. After all, they will be Indians still." I often related the story of Catharine Brown, at which some wept, and perhaps many were silenced: and now to what a pitch has her nation risen, in a few years, in the arts of life and self government. But it is said still of the Choctaws, "They are a small people.—They are red in color; they speak another language, though it is a beautiful one; they are hunters, they are ignorant and poor;" and we are apt to call them savages, Indians, wild Indians, and drunken savages. Thus some men may describe them. But there are Choctaws and Chickasaws, and I dare say, Cherokees and Creeks, of whom a white man might be proud to say, "He is my brother." And as a nation the Choctaws are now well colonized and are doing well. They are fast rising. The Father of mercies smiles upon them and blesses them. For years they have been listening with patience and confidence to the advice of the government of the United States, and have adopted many measures for their own improvement. Thousands and tens of thousands have they expended for schools, to give their own offspring an education. And now after all this they are thought to live too near the white people, and must go over the Mississippi to accommodate them.

It is all in vain to think of governing the Indians by laws enacted by white men. They will never submit to them. They can best govern themselves. And for this reason efforts should be made to have them reside together as a small but separate people.—*ib.*

#### AMERICAN BOARD OF FOREIGN MISSIONS.

##### AGENCY TO THE MEDITERRANEAN.

Letters have been received from Mr. Anderson, dated as late as the 12th of August. He



had completed his travels in Greece, and the Grecian Islands, and considered the objects for which the agency was undertaken, as in a good measure accomplished. At the latest dates he was in Smyrna, Mr. Smith still accompanying him. They expected very soon to embark for Malta, and after remaining at that place a sufficient length of time to compare the results of his own observations and inquire with those of the missionaries now there, and confer with them further respecting missionary operations in that quarter, Mr. A. will embrace the first opportunity for returning to this country.

#### MISSION TO CHINA.

The prudential committee have recently appointed the Rev. Elijah C. Brigman, a missionary to labor among those who speak the Chinese language, either in China or the adjacent countries or islands. He will direct his labors to the acquisition of the Chinese language, the distribution of the Scriptures and other books or tracts, which convey a knowledge of the Gospel, to conversation with individuals, and to public preaching of the Gospel as soon as circumstances permit.

The *American Seamen's Friend Society* have appointed the Rev. David Abeel a missionary to the seamen at Canton and the vicinity, who speak the English language. Both of these gentlemen embarked at New-York in the ship *Roman*, Capt. Lavender, bound for Canton, Oct. 14.

#### BOOKS IN THE CHEROKEE LANGUAGE.

One thousand copies of the Gospel of Matthew in the Cherokee language, and in the new character of Guess, have been printed at the Cherokee national press, at New Echota. The translation was made by the Rev. S. A. Worcester, the missionary of the Board stationed at that place, assisted by Mr. Boudinot, the editor of the *Cherokee Phoenix*. A very large portion of the members of the mission churches, and of the adults generally, in the nation, are now able to read this portion of the Holy Scriptures.

A small collection of hymns, consisting of thirty-three, designed to aid in religious worship, have been prepared by the same persons, and printed in the same language and character.

#### HYMNS IN THE CHOCTAW LANGUAGE.

About sixty hymns have been prepared in the Choctaw language by the missionaries of the Board in that nation, and are now in press.—The adult Choctaws manifest a new desire to learn to read their own language, especially those who have been recently converted. It is supposed that 1,000 copies, of which the edition consists, will barely supply the demand. It is also in contemplation to print a second edition of one of the school-books published two years ago, in order to furnish the increasing number of learners with the requisite facilities.

#### BOOKS IN THE SENECA LANGUAGE.

Two small collections of hymns in the Seneca language have recently been published one

by the Rev. T. S. Harris, missionary at Seneca, and the other by Mr. Thayer, the teacher at Cattaraugus, aided by interpreters.

Mr. Harris has also translated and prepared for publication in the same language the Gospel of Luke, which is now in the press of the American Bible Society, and it is to be printed at their expense. The edition consists of 1,000 copies.

#### DEATH OF MRS. WISNER.

The mission family at Dwight have again been afflicted. Mrs. Wisner, the wife of Mr. Samuel Wisner, assistant missionary at that station, died of a fever on the 24th of August, after an illness of one week.—*ib.*

#### CANDY'S CREEK.

##### A MISSIONARY STATION AMONG THE CHEROKEES.

Mr. and Mrs. Holland are the laborers at this station. A lady who resides in their family, thus writes to her friend in New-York, under date of September 22d.

Candy's Creek is the last station commenced among the Cherokees. It is 28 miles E. N. E. of Brainerd, and ten miles from Calhoun, a white settlement in Tennessee. The spot on which our buildings now stand, was, somewhat more than five years since, literally a wilderness, and all the surrounding neighborhood was a moral desert. Mr. Holland says he knows of no person who gave evidence of piety within ten miles of this station when he came; although as it is on the borders of the nation, many of the people were not in such entire ignorance as some who reside farther in the interior. The whites had intermarried with the natives, and had introduced their vices—drinking, gambling, cheating, and the like.—Many discouragements at first presented themselves, but as a desire for a school had been manifested by a few, it was thought a favorable spot for the commencement of missionary labors. The event has proved that it was indeed so. Though the school has never been very large, it has evidently been a great blessing; but by far the greatest visible good that has been effected is in a religious point of view.

Meetings were early commenced here something in the form of Sabbath Schools. Soon it was evident that the Spirit of the Lord was in the place. They were gradually increased and conducted more like conference meetings at the north. A few became the hopeful subjects of grace. Four years have not yet expired since a church was formed, comprising, with others, six native members. All but one have adorned their profession. He has recently been excommunicated.

The church now contains seventeen native members. Some of these are most interesting cases. A great grand-mother, eighty-four years old, was among the first converts. Two of her sons with their wives, and a grand-daughter, have since made a profession of their faith. This old lady, who speaks only Cherokee, often walks a mile to see us, and always meets us with an affectionate pressure of the hand, and an expressive, smiling countenance. In-

deed this is uniformly the case with all who do not speak English, as well as those who do.

The two sons just mentioned were formerly both intemperate—one occasionally, and the other habitually. This last was the terror of his family,—his dwelling was the very head quarters of iniquity. But is any thing too hard for the Lord? Now, how changed the scene! for, behold he prayeth! Peace and tranquility reign, where once were "woe and wounds without cause."

When I fix my eyes on these two men, and another about the same age, whose character is not very dissimilar to theirs, and witness their fixed attention and their willingness to receive instruction, when I hear them conversing on the subject of religion, and accompanying their exhortations with fervent prayer, it is then that I feel especially constrained to exclaim, "What hath God wrought?" To his name be all the glory. These men have all passed the meridian of life, and have numerous families. Four of their children and all their wives are members of our church. Besides the aged grandmother before mentioned, ten others are heads of families. The remaining six are young men and women.

One of the young men is of respectable talents and attainments, (considering the time he has spent, and the means of improvement he has enjoyed,) and has hoped that he might be employed in preaching the Gospel to his benighted countrymen. With this glorious work in view, while his health would allow, he applied his mind to study with exemplary diligence; but it hath pleased him "who seeth not as man seeth," nearly to frustrate his fondly cherished hopes. A disorder, which thus far defies the power of medicine, and threatens to cut short his days, has been permitted to waste his strength and incapacitate him for study. It commenced a year and a half ago, but did not materially interrupt his studies or create serious alarm, until last winter. Since that time his studies as a business have been relinquished, and various means and physicians have been resorted to for relief, but no permanent benefit has been obtained, and many fears are entertained that he will not ultimately recover. He still keeps about, labors some, reads much, and interprets for Mr. H. at our meetings, besides rendering other assistance. He speaks both English and Cherokee well. As much of his time is passed in our family, I have a good opportunity of becoming acquainted with him, and can truly say, I have seldom enjoyed the acquaintance of a young man whose whole conduct seemed so much under the influence of the Gospel. Equally removed from ostentation and singularity, you always find him just what he appears to be—ever modest and unassuming, yet firm in what he conceives to be right. His conversation is sensible and improving, and when on religious subjects, highly spiritual and edifying. In personal appearance, he is not uncommonly prepossessing, but respectable. His whole conduct and conversation are usually characterized by a slight reserve which but adds a charm to his other graces. Still he is very free and familiar after a little acquaintance. In the view of the missionaries, and all the good people

here, the continuance of his life seems very desirable, but it becomes us to bow in submission to the will of him, who while he plucks the buds of fairest promise, is willing to stain the pride of human glory by causing praise to redound to his name through the instrumentality of his weakest, feeblest servants.

Since the commencement of this station, a most gratifying improvement has been witnessed in this neighborhood, relative to industry, domestic management, &c. The people all live comfortably and generally clothe themselves with cloth of their own manufacture.—previous to last spring, no more than five Cherokee children had been admitted as residents in Mr. H.'s family at a time. The number was then doubled, so that now we have nine girls and one boy. Two of the girls are sixteen years of age, and are members of the church. The rest are of various ages from five to ten years. Three of the girls work in the kitchen when out of school, a week at a time in succession; the rest are commonly with me, sewing, knitting, ironing, &c.

Nothing of a religious nature, specially interesting, now exists at any of the stations in this nation, to my knowledge, except at Brainerd. In that neighborhood a pleasing attention to religion has been manifested for several months past. I know not but it still continues. The particulars you will learn from the Herald. It is agreed by all the missionaries, I believe, that aside from the political affairs of the nation, there never was a time so favorable for the intellectual and spiritual improvement of this people. But the oppressive measures that have already begun to be enforced, and the evils that are still in prospect, cast a dark shade over the efforts to benefit the nation. It is with sorrowful hearts that we picture to ourselves the scenes which are probably before us.

Will not Christians pray much for this oppressed people? The fervent, effectual prayer of the righteous availeth much. My joy and my consolation is, that the Lord God omnipotent reigneth—that he putteth down one and setteth up another—that whatever he directs or permits is the result of infinite unerring wisdom. But oh! my country! my beloved country! as if intemperance, and Sabbath-breaking with its kindred vices, and the detestable traffic in human flesh were insufficient to call down the just judgments of an offended God, this new crime must be added—the depriving an innocent people of their natural rights, and forcing them when just emerging from their native obscurity, to abandon their peaceful agricultural pursuits, their means of intellectual and spiritual improvement, and most probably their present form of government, to seek a refuge far away in the western wilds, where necessity will doubtless compel them to return to their long renounced and undesirable occupations those of the hunters and the warrior.

I rejoice to learn that many tongues and pens are employed in behalf of the aborigines of our country, and especially the Cherokees.—Some hopes yet remain that public sentiment will be so arrayed against it that a removal will not finally be effected. "My soul, hope thou only in God!"—*N. Y. Obs.*



## THE DYING CHRISTIAN NEGRO.

The Rev. Mr. Burchell, of the Baptist Mission in Jamaica has forwarded to the Missionary Society in London, a brief account of the happy state of mind of a colored Christian man, in his last sickness, and who was a member of his church. Mr. B. justly remarks on this case, that it will rejoice the hearts of Christians to see that, in all countries, and under all the varieties of external condition, the influence of true religion is uniformly the same.—*Christian Watch.*

Calling on this poor man one day when he was very ill, I said, Well my friend, do you think God unkind for afflicting you so severely?

A. No massa.

Q. Don't you feel sometimes disposed to complain?

A. No, pray to God not to let me.

Q. What makes you feel resigned?

A. Me know God do no wrong; him know what is best: him do best.

Q. Have you ever felt sorry for coming to Christ?

A. O no; me feel sorrow me no come before; me too glad me hear of Jesus Christ.

Q. How do you feel in the prospect of death?

A. Me feel happy.

Q. What makes you happy?

A. De love of Christ.

Q. Do you think your prayers will take you to heaven?

A. No, no.

Q. But do not you expect to go there, because you are not so wicked as before, but are become a member of the church?

A. No, me no have one good ting to tink of, nothing but Christ, him precious blood.

Q. Why do you think Christ will receive you?

A. Me love him: me love him to me heart.

Q. But will he be willing?

A. Ah, massa, him no pill him precious blood? him no say, Come unto me? Me know him true.

Q. Would you like to meet your Christian friends again on earth?

A. Me would like to tell all me broders and sisters to love Christ more, to keep nearer to God. Me feel de more prayer, de nearer we keep to God, de happier we be.

Again a few days before his death:—

Q. Well friend you appear very low.

A. Yes, Massa, but de Lord is very good.

Q. Do you feel much fear of death?

A. No, massa: Jesus promise to be wid me.

Q. Where do you think you will go when you die?

A. I tink I shall go home.

Q. But where is the home you mean?

A. Where Jesus is.

Q. What do you think of religion now? (At this he brightened up.)

A. Ah, massa, what become of poor neger, if him no hear religion? What me tink? Me feel—me no able to tell what me feel. It good; it make neger happy to die.

Q. Would you wish to recover again?

A. Me too weak.

Q. Well, but if God were to give you your own will, how would you act?

A. Why—(he hesitated and replied)—No, no, my will no do; me no want my will—God's will is best.

He lived consistently, and died happily.

## Miscellaneous Intelligence.

## BIBLE HISTORY.

Corresponding proof of the Bible from a Speech of J. S. Buckingham, Esq. at the anniversary of a Bible Society in England, Sept. 18, 1829.

The first of the Eastern countries which it was my lot to visit, as a traveller, was Egypt; and it was, of course, impossible for me to tread the banks of the Nile, from among the bulrushes of which Moses was taken up by the daughter of Pharaoh—to traverse the land of Goshen, or cross the Red Sea to the Desert of Wandering—to behold the stupendous monuments, in the erection of which, it is at least probable, that the enslaved and captive Israelites were employed—and not feel an additional interest in every thing connected with its Scriptural history; or to be indifferent to the state and condition of the people, among whom those Scriptures were still held in esteem. The Government of that country, as you are aware, is in the hands of Mahomedans, by whom Christianity is rejected, and its professors subjected to disabilities and oppressions. Accordingly, the circulation of the Scriptures is extremely limited in Egypt. Nevertheless, inasmuch as there are still a number of professing Christians, of the several sects denominated as Greeks, Armenians, Copts, Nestorians, Maronites, &c. having religious establishments and places of worship in Egypt, the introduction of the Scriptures among them might not be a work of difficulty, and from them it might the more readily pass into the hands of those who would be otherwise inaccessible; while, in consequence of the degraded and corrupt state of the Christians themselves, it may be said that the Scriptures, if presented in a language in which they could be familiarly read, would be likely to effect as great a change among them as among those who profess not their faith; for scarcely any thing can be conceived more remote from the simple purity of Christianity, than the rites, ceremonies, and dogmas, designated by that name in the East.

The countries that I next visited, and which may well be associated together on this occasion as one, namely, Palestine and Mesopotamia, possessed a still stronger Scriptural interest than even Egypt; for, while gazing on the walls and towers of Jerusalem,—crossing the brook Kedron by the pool of Siloam,—treading the Mount of Olives, and entering Bethany and Bethphage, Bethlehem and Nazareth,—who could be indifferent to the Sacred Volume that recorded all the events of which these spots were the scenes and witnesses? If I bathed myself in the waters of the Jordan, or lingered on the shores of the Dead Sea,—if I hung with delight on the glorious prospects from Lebanon, or reposed among the bowers of Damascus,—in short, whatever path my footsteps traced, whether it led me through the ruins of Tyre and Sidon, or the fields and vallies of remoter solitudes, every rock and every eminence,—every brook and every rivulet had its own especial history, and roused up a thousand Scriptural associations. Yet here, too, as in

Egypt, the government is in the hands of Mahomedans; and though there are not wanting professing Christians in considerable number and variety, both as residents and as pilgrims, yet the Scriptures are so little known and understood among them, and so little vigilance is exercised by those whose duty it is to be always active in the cause, that they correspond exactly with the description given by the prophet, when he speaks of the "shepherds that sleep" while the fold is in danger, and the "watchmen who slumber" while the citadel is invaded.

In Mesopotamia, the darkness is even greater still. At Ur of the Chaldees, the birth-place of Abraham, and over all the country beyond the great river Euphrates, Christianity is less and less to be found, even in name, and still more remote from its original purity in character; so much so, that there is some sect, who consider themselves to be in some degree Christians, as they profess to follow the Gospel of St. John; but their claim to that appellation may be judged from the fact of their actually paying divine honors to Satan, and quoting a passage of their Gospel in their defence. The awful ruins of Ninevah and Babylon stand upon the banks of their respective streams, the Tigris and Euphrates, in all the silent gloom of utter desolation: and traversing their vast remains with the Scriptural descriptions of their grandeur fresh in my recollection, it was impossible not to feel all the sadness which characterised the captive Israelites of old, when, instead of singing the songs of Zion, as in happier days, they hung their harps upon the willows, and sat themselves down by the waters of Babylon and wept.

#### INDIAN BIBLE AND TRACTS.

An officer in the United States army residing at the Sault de St. Marie, who is said to be distinguished for his knowledge of Indian languages, has for some time past, employed himself in translating the Bible into the language of the Indians (Chippeways we presume,) of that country. In a letter to a gentleman in Philadelphia, dated September 12th, he says:

"The fourth and last of the evangelist I have now in hand: Matthew, Mark, and John, Genesis and Jonah, are finished; and some detached passages in other books. It is about a month since I commenced reading my version publicly to the Indians on the Sabbath. They understand without difficulty, as I am assured by themselves, and by very intelligent interpreters among them. It is to be remembered, however, that I have confined my reading hitherto, to passages in Genesis, containing principally the plainest and most interesting narrations; and such as have if possible, greater interest to them, in consequence of according, in many particulars, with their own most cherished traditions.

It appears to me that missionary associations, and persons who feel an interest in the efforts that are making to communicate a knowledge of the Christian religion to the Indians, would derive essential advantage from small Tracts published in the languages of the people addressed, and accompanied with pictures.

There is at this place, a very old French edition of the Bible with pictures; and it is manifest, that among those persons speaking the Indian only, and who know something of the Scripture history, those passages which are illustrated by engravings, have made by far the most deep and lasting impressions." *ib.*

#### THE SABBATH.

##### *Examination of certain doctrines of the friends of Sabbath Mails.*

**PREFACE.**—The immortal Washington, in his farewell address to the people of the United States, lays it down as an axiom, that "*Religion and morality are the indispensable supports of all those dispositions and habits which lead to political prosperity.*" This was the general opinion of the men of seventy-six, and in accordance with it our venerable forefathers labored to spread the influence of Christian principles through our rising republic. But a class of politicians have lately made their appearance, who insist that this opinion is erroneous, and that instead of looking for political prosperity in the prevalence of religion and morality, we should consider piety as the enemy of civil liberty, and the devotional spirit of *seventy-six* as "*an entering wedge*" to intolerance and despotism. However extraordinary this new doctrine may appear, it has many advocates, and is exerting an influence which is beginning to be felt in our halls of legislation, and in the other departments of government, and is coming back with a fearful reaction upon the people. At such a time no voice should be silent, nor any hand idle, which can aid the cause of civil liberty, by checking the progress of national infidelity.

With a view of contributing, in some humble degree, to this laudable object, I design, in the following work, to place before my fellow citizens the leading sentiments of this class of politicians, discuss the merit of these sentiments, and point out the danger to be apprehended from their becoming prevalent in our country.

SPIRIT OF SEVENTY-SIX.

#### CHAPTER I.

##### *The Leading Sentiments of the New System.*

The leading and distinctive sentiments of this new class of politicians may be summed up in the following articles.

I. The United States, in their national capacity, are not a Christian people, nor ought they to acknowledge the authority of any religion.

II. The government is not bound by the word of God, nor is it at liberty to know or respect his law.

III. Congress have a right to pass laws requiring our citizens to violate the precepts of Christianity.

IV. There should be no laws in our country to punish or prevent crimes against God and religion, however demoralizing they may be in their tendency, provided they do not interfere with the rights of others.

V. Christians and moral men have no right to associate together to discountenance, by their influence and patronage, wicked and immoral practices.



VI. The prevalence of religion through our country would endanger the liberties of the people.

These, fellow citizens, are some of the leading sentiments of that class of men, who are marshalling themselves against the religious institutions of our country, and who are daily making proselytes and gathering strength.

I am aware that to thousands it will appear incredible, that sentiments so at war with the holy scriptures, and with the doctrines laid down by the best writers on public law, and so entirely subversive of the best interests of society, could be held by any great number of the American people. But however incredible it may appear, the existence of such a party can no longer be doubted, and some recent events have shown, that among them are men high in office and in influence. *ib.*

#### UNION WITH TRANSATLANTIC CHRISTIANS.

The publisher of a volume of Dr. Beecher's Works sent a copy as a present to an English nobleman, who has been distinguished for many years by the zeal, liberality, and truly catholic spirit, with which he engages in the religious charities of the age. The book was acknowledged in the following letter, which it is supposed, may be useful. The whole is published except the names of the parties.

The union of Christian effort existing between England and the United States, to which this gentleman alludes, has been contemplated in our country with the same delight of which he speaks.—*Christian Watchman.*

30th July 1829.

SIR—I had a few days ago the very unexpected pleasure of receiving, from the Rev. Thaddeus Osgood, your obliging present of a copy of Dr. Beecher's Sermons. Though I cannot pretend to any claim for personal attentions from the friends of true religion in America, it cannot but be highly gratifying to me to find that I am not wholly unknown to them; and I can assure you that I most sincerely venerate their efforts, and offer up hearty prayers for the divine blessing upon them. There is not, in my opinion, a circumstance more honorable both to England and America, or which affords better grounds of hope for the continued peace and prosperity of both, than the combined efforts of the religious Societies, and of pious and benevolent individuals in both countries, for the general improvement of the condition of mankind.

In proportion as they devote their wealth, their influence, and talents of every kind, with a sincere and disinterested zeal for the honor of God, and the benefit of their fellow-creatures,—in the same proportion may we hope that the favor of the Almighty will be extended to them, and that their endeavors will be instrumental to the introduction of a happier state of human existence than the world has yet seen. The Scriptures give us reason to hope that such a state will at some period take place; and though we know neither the time nor the manner of its establishment, we cannot but look with hope on some of the symp-

toms of the present times. We cannot however deny, that if many are actively employed for good, the powers of evil are also busily at work, and that increasing and energetic efforts are required on the part of the defenders of the truth effectually to repress them. Among the laborers in this great cause, Dr. Beecher has long been distinguished; and you have performed an acceptable service in giving further diffusion to his works.

I am Sir,

Your faithful and obedient servt., ———.

#### THE BLESSING OF THOSE READY TO PERISH.

To the editor of the Visitor & Telegraph.

In reading Jay's Life of Cornelius Winter, I met with the following anecdote, which I think may not be useless if published in a corner of your paper. The author says, when speaking of charitable deeds:

"I remember some years ago to have buried a corpse. In the extremity of the audience that surrounded me—I discerned a female wrinkled with age and bending with weakness—one hand held a motherless grandchild, the other wiped away her tears, with the corner of a woolen apron. I pressed towards her when the service was closed. "Have you lost a friend?" She heaved a melancholy sigh. "The Lord bless her memory!" I soon found that the deceased had allowed her *sixpence* per week! And is it possible that the appropriation of a sum so inconsiderable, may cause a widow's heart to sing for joy, and save the child of the needy?—Who would waste a *sixpence*: who would indulge themselves in extravagance: who would not deny themselves, to be able to secure the blessing of them that are ready to perish!"

This needs no farther comment—but we cannot forbear making the request of every *christian* whose eyes may glance over the preceding, to ask himself as one professedly entirely the Lord's, if he does not waste some, even of his *sixpences*. Or if some of them might not go with the widow's mite into the treasury of the Lord which now are of no use? Could not a little self-denial effect something in this way? Christian! look over your expenditures before you complain you have nothing to give in your Savior's cause. Is there nothing amongst them which *might* be spared? Take but one instance from a thousand—could not the *use of tobacco* be dispensed with?—Perhaps some may think we are too strict—and that it is foolish thus to require of the servants of the Lord—Well—but one question more—is it not right and shall not the Christian love his God *as much*, to say the least, as the miser doth his gold?—And do not we see those who for money's own sake go as far as we would have christians, and make sacrifices as great as we would make.—The men of this world are wiser in their generation than the children of light."

A. READER.

Installation.—On Wednesday the 20th of October, the Rev Thomas F. Davies was installed as Pastor of the Congregational Church and Society of Greens' Farms. Sermon by Rev. Mr. Bonney of New-Canaan.

## Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

### THE SUNDAY SCHOOL.

*A continuation from the Papers entitled "The Cousins."*

*(Concluded from page 393.)*

And now we come to the tidings that the angel brought; tidings in which you and I are deeply interested. When the shepherds saw the glory of the Lord, they were at first sore afraid. What did the angel say to them?

Fear not.

Instead of fear, they had the greatest cause for rejoicing. Behold I bring you glad tidings of great joy, which shall be to all people.

And what were those glad tidings?

Unto you is born this day, in the city of David, a Saviour, who is Christ the Lord.

Why does man need a Saviour?

Because he is a sinner.

A lost sinner, in danger every moment of falling into the pit of destruction; a helpless sinner, utterly unable to deliver himself. And only such a Saviour as Christ the Lord, could ever have delivered him. The highest archangel would not have been able to bear the wrath of God, due to man's transgression; but here, help is laid upon One who is mighty, almighty, to save every one who comes unto God by him. The greatest created being owes all the obedience he can render, to the Lord who made him; but he who was God himself, equal with the Father, owed no obedience or submission on his own account; therefore, by keeping the divine law, he magnified and made it honorable, so that the merit of his righteousness is available, in behalf of those for whom he performed it. Thus, my children, you see none but Jesus can do helpless sinners good. And oh, how precious is this Saviour to those who feel their need of him. They do indeed esteem the tidings good.

The sweetest news that ever came;

They sing their great Immanuel's name.

And the angels in heaven exult in this blessed salvation. As holy and benevolent beings, they rejoice when God is honored and man benefited. By whom was the angel accompanied?

By a multitude of the heavenly host.

And how did they celebrate the praise of our redeeming God?

Saying, Glory to God in the highest, and on earth peace, and good-will towards men.

In the highest!—The works of creation, and the wonders of Providence, bring glory to God: but it is the work of redemption that brings glory to God in the highest. Glory to the Father, who contrived the gracious plan; glory to the Son who executed it; glory to the Spirit who applies the salvation to the hearts of

his people. All the divine attributes are glorified; wisdom in appointing the means; justice in punishing sin; mercy in saving the sinner; truth in the fulfilment of threatenings; faithfulness in the accomplishment of promises.—And peace and good-will to man, are no less insured by this manifestation of the divine goodness: peace with God, through the atonement and righteousness of an incarnate Saviour; peace of mind, from a sense of the divine favor; peace with his fellow-creatures, from a desire to imitate the example of his Redeemer. Now if the angels burst forth in songs of praise, when contemplating this glorious subject, how much more should we, to whom the great salvation is offered, adore and celebrate the love of our forgiving God. We learn fourthly, Salvation by Christ, brings glory to God, and peace to man. The angel had directed the shepherds to the place where the infant Saviour lay: as soon then as their heavenly visitors were gone, what did they say one to another?

Let us go even unto Bethlehem, that we may see this thing which is come to pass, which the Lord hath made known unto us.

They did not carelessly dismiss these tidings from their minds, as too many of you, my children, I fear do. They resolve to go to the Saviour who had been made known to them. Now suppose any one of these shepherds had said, "I will not go, I care not for these things; I have no wish for any knowledge of him who is born at Bethlehem:" would you not have been shocked at his impiety and ingratitude? Yet how many speak thus by their conduct, in the present day. Though Jesus is not on earth now in his bodily presence, where is he made known to us?

In his word.

Yes; in the Bible, and in the preached gospel. And how may we seek him and come unto him now?

By prayer.

O then, that you would intreat the Holy Spirit when your ministers and teachers tell you of a precious Saviour, to incline your hearts to say, let us go unto him. He invites you to seek him: he says, I love them that love me, and those who seek me early shall find me. He gives you his holy day; puts his word into your hand; provides a school in which it is explained to you; permits you to join in the public prayers and praises of his people, and to hear his everlasting gospel. When therefore he says unto you, in all these various ways, Seek ye my face; O that each of your hearts might reply, Thy face, Lord, will I seek, by the help of thy gracious Spirit. Then you will find all that has been told you abundantly true; and you, in your turn, will desire to make known the joyful news to others. What are



we told the shepherds did when they had seen these things?

Make known abroad the sayings which had been told them concerning this child.

Yes; all who have sought and found a Saviour, will be anxious that others may know him also. It is impossible for one who feels the worth of his own soul to be indifferent respecting the souls of his fellow-creatures. He will long and pray, contribute and labor, in any way which God is pleased to open to him, so that he may aid in diffusing that knowledge, which, when received into the heart, brings glory to God in the highest, on earth peace, and good-will towards men. Not that he acts with self-importance; for he acknowledges that the Lord Almighty, could work quite as well without, as by him: but he delights to manifest his gratitude, and adores the condescension which makes use of so unworthy an instrument. It only remains for you to tell me how the shepherds returned from their visits to Bethlehem.

Glorifying and praising God, for all the things that they had seen and heard.

How happy were these shepherds; their hearts were filled with joy, and their lips with praise. And if you seek the same Saviour, you will experience the same happiness. Only set out in earnest in the ways of religion, and you shall find them ways of pleasantness, and paths of peace. With what feelings of joy and thanksgiving do the children of God return to their homes, when he has brought them to his holy mountain, and made them joyful in his house of prayer. They are satisfied with the pleasures of his house, even of his holy temple; they exclaim "it has been good for us to draw near unto the Lord," for the blessings of pardon, through the blood of Christ, and acceptance in his righteousness, of adoption into his family, and future admission into his kingdom, have been sealed upon their hearts. Their souls are like a watered garden, in which the pleasant fruits of repentance, faith, love, zeal, hope, peace, joy and holiness, have been refreshed and strengthened. Thus Christ dwells in them the fountain of peace, and the hope of glory: and they, by their lips and in their lives, show forth the praises of Him, who loved them and gave himself for them. And now, my dear children, all this present happiness and future blessedness is offered to you: nothing but your wilful rejection of the Saviour can prevent you from enjoying it. Let it not be said then, that you will not come unto him, that you may have life, but intreat the Holy Spirit to give you that new heart, which shall make you desire above all things, an interest in his salvation. Seek the Lord now, while he may be found; call upon him now, while he is near. Remember lastly—if we seek Jesus as the Shepherds did, we shall be happy as the Shepherds were. What was the first thing you were to learn from this interesting portion of Scripture?

Every thing prophesied of the Saviour was fulfilled in the Lord Jesus Christ.

The second?

Though Christ was rich, yet for our sakes he became poor.

The third?

In the cheerful discharge of our daily duties, we may expect God's blessing.

The fourth?

Salvation by Christ, brings glory to God, and peace to man.

The fifth?

If we seek Jesus as the Shepherds did, we shall be happy as the Shepherds were.

Very well; you have taken pains to remember the instruction you have received: pray that it may be written on your hearts, and made useful to you.

No apology is offered for the simple nature of these remarks and divisions; for to use any thing contrary to plainness of speech, in the instruction of such humble scholars, would have been useless and absurd. It was in fact the result not of negligence, but of thought and preparation, for Jane never allowed herself to explain a lesson or chapter, which she had not previously studied with attention and prayer. And by thus examining scripture, meditating upon it, and defining and arranging such instructions as her mind drew from it, for the benefit of others, she often found her own knowledge increased, and her heart more powerfully affected with its heavenly truths. When the children had closed their books, their young friend read them the beautiful hymn of Toplady's, beginning

"Glory be to God on high," &c.

It was now time to dismiss the class: and Jane, having charged them to behave properly in the house of God, repaired to her own endeared place, with a truly penitent heart, and lively kindness of the Lord, in the midst of his temple.

#### BIRDS' NESTS.

"Where the birds make their nests: as for the stork, the fir-trees are her house."—*Psalm civ.* 17.

Most admirable is that wisdom and understanding which the Creator hath imparted to the birds of the air, whereby they distinguish times and seasons, choose the properest places, construct their nests with an art and exactness unattainable by man, and secure and provide for their young. "Is it for the birds, O Lord, which have no knowledge thereof, that thou hast joined together so many miracles? Is it for the men who give no attention to them? Is it for those who admire them, without thinking of Thee? Rather is it not thy design, by all these wonders, to call us to thyself? to make us sensible of thy wisdom, and to fill us with confidence in thy bounty, who watchest so carefully over these inconsiderable creatures, two of which are sold for a farthing?"\*

\* Wesley's Survey of the Wisdom of God in the Creation.

It is always term time in the court of conscience.

It is human to err but diabolical to persevere.

It costs more to revenge injuries than to bear them.

**RELIGIOUS INTELLIGENCER.**

NEW-HAVEN, NOVEMBER 21, 1829.

**MISSION IN GREECE.**

The Rev. Mr. Robertson, American Missionary in Greece, communicates in a letter of July 29th, the following information respecting the efforts to educate and evangelize that country. He, as does Dr. Howe in a late letter from which we have extracted this week, adds corroborating testimony to the ravages which war has made there, in sweeping off not only all the necessities of life, but the means of restoring them. With the greatest readiness to improve their condition, they have neither books on which to exercise their desire for learning, nor agricultural instruments for the improvement of their lands. These wants bid fair to check their zeal, and cramp our efforts to assist them, unless an endeavor can be made to supply them. This may be done, without impoverishing ourselves in the least, and done with a generous hand. The rich harvest to which such a charity now bestowed; would in a few years ripen, need not be dilated upon. Our country, before all other countries, is full to overflowing of the very things of which this wretched and oppressed people are in utter want. A contribution of them would come much easier than one of money, and in its consequences reach much farther, and achieve much more good. Shall the calls of our countrymen who testify to their condition and cry to us for help, be disregarded.

1. It is very desirable that there should be missionaries in Greece; but they should be men whose zeal should be tempered with prudence, and who to personal piety add a good degree of intellectual cultivation. Too many entering the country about the same time, would probably excite jealousy and suspicion on the part of certain influential persons of the clergy.

2. Ministers of the Protestant Episcopal Church will have now some and eventually more advantages than those of other denominations; but to say the least, it would be very unwise at present to enter upon the subject of difference of denomination with the Greeks.

3. The greatest means of usefulness for a time will be the circulation of the Scriptures. Nothing should be undertaken which will be likely to impede this. When the Bible is generally received and read, a foundation will be laid for various other efforts, and even if missionaries should be compelled to cease from their work, they would leave behind them the living oracles of truth to plead against sin and error.

4. Next to the circulation of the Bible a press is most needed. This must be employed in publishing a variety of works adapted to the present condition of the Greek Church. A small religious newspaper also once a fortnight which may show in one sense what Protestants are, by showing what they are doing for the benefit of the world, which by extracts from the Greek Fathers, from Church History, &c., might without controversy undermine error, would also be of great importance.

5. Free conversation on suitable occasions, which may often be easily turned into a sort of off-hand discourse and terminated with a pointed application. In this way the Gospel may be often preached without exciting jealousies. It would be imprudent at present to imitate Mr. Hartley, and venture to preach in a church, even though permission should be given. Still, though I say this, many remember Mr. Hartley's preaching with much satisfaction. The monks of a convent where I dined about ten days since, told me that they had heard him with much pleasure, and that his doctrine was consistent with that of the Orthodox Oriental Church. Addresses may often be made, to which a religious bearing may be given in schools. I have not Greek enough yet to attempt this, but I have ventured two or three times in Italian, the master interpreting for me.

6. Education. Much is now doing by the Greeks themselves for the education of the boys, but they are deplorable deficient in means, and it is often quite affecting to see to what shifts they are put through the want of books and buildings. In Galaxidi, before the revolution a flourishing town with considerable commerce, now having scarcely a dozen houses that are roofed, I found a master teaching about twenty pupils ancient Greek, beneath the insufficient shade of six or eight small trees, about the only ones left in the neighborhood. There were but three or four whole books among them. Some had fragments and others were compelled to copy the lesson of the day. Yet they gave proofs that they did not spend their time for naught. There is still, however, a very great neglect of female education. Here a missionary might be extremely useful, especially with an intelligent unmarried missionary attached to his family. It is one of the most important things in Greece, to raise the character and condition of that sex, "whose presence civilizes ours."

7. It will be necessary for the missionary to build his own house, and it will be highly desirable for him to carry his principal furniture from his own country.

8. Athens should be the seat of the missionary press if it shall please Providence to restore it to the Greeks.

9. An extensive library should be attached to the missionary press wherever it is established. This is the policy both of the Church Missionary Society and of the American Board.

**FRENCH TRACTS AT NAVARINO.**

The Rev. Mr. Robertson, found a joyful reception of French Tracts, which he carried with him from this country. While at Navarino he says,

A French regiment was on the point of embarking in a frigate for their native land. I took a quantity of Tracts and went down to the water side to distribute them. The throng was so great that I thought it best to give them to one of the officers for the purpose. He took them, and with a look of surprise, inquired what was my object. The next question was, what I demanded for them. When I replied that I wished them to be gratuitously distributed, he seemed still more puzzled. I then said,



be pleased to present them to the Captain, and ask him to give them to the men. His suspicion seemed to vanish at this, and he thanked me very cordially. I had scarcely entered my lodgings when half a dozen officers called at my room to procure Tracts to give to their men. They were all urgent to know what they could do to gratify me. One wished to bring me refreshments. Another offered me the latest gazettes, and it was with difficulty I could persuade them that I was sufficiently repaid by their willingness to distribute them among the soldiers.

### CHEROKEE GENERAL COUNCIL.

The late numbers of the Cherokee Phoenix are becoming extremely interesting with the proceedings of another session of the National Legislature of the Cherokees, or General Council, as it is termed at New Echota, their seat of Government. The two houses, called the Committee, and Council, were duly organized in the beginning of October, by the appointment of Speakers, Committees, etc., and "in Committee of the whole" received a Message from the Principal Chief, John Ross. Extracts from this Message we have inserted below. It is a state paper, which in the beauty and dignity of its style, or the selection of topics recommended to the deliberation of the nation, would be creditable to the pen and understanding of any Governor in the Union. More than this, the firm tone of moderation which it has preserved towards those from whom the Cherokees are suffering reiterated insult and violence, is deserving of the highest respect and approbation. These men have throughout preserved this bearing towards their oppressors. They have walked on in the path of their duty amid fraud and falsehood, calumny and violence, with the steady step of abused but undismayed men. To maintain this in their conduct, is more than men have been often able to bear; but to preserve it in their councils when the subject of their unmerited and aggravated wrongs is directly before them, exhibits a moral fortitude that deserves the admiration and respect of the world. It is this appeal to right and equity, this submissive but resolute refuge in the uprightness of their cause, that has identified it, in our view, with the cause of humanity, and christianity; and made it incumbent on christians, with a tone of decision, to step between them and their oppressors. There is every reason from the past to hope that they will still guard their steps with caution. Let them continue their reliance in that true moral courage which fears only to do wrong; and while it commends their cause to the attention of the good and just, it will leave those whose policy it is and has been to provoke them to do wrong, to feel the meanness and weakness of their efforts. Such a course will not only command admiration now, but will redound to their praise and honor, while posterity read with sorrow and shame of the treatment which they have received from us, who should have protected them.

#### MESSAGE,

*Of the Principal Chief of the Cherokee Nation, submitted before the National Committee and Council, in joint committee of the whole, Wednesday, October 14, 1829.*

To the Committee and Council, in General Council convened,  
Friends and Fellow-Citizens,—As Representatives of

the Cherokee people, you have again convened under the constitutional authority of the nation. This sacred privilege, of assembling in general council of the nation, to promote the interest and happiness of our citizens is one, among the greatest blessings which we have derived from the Great Ruler of the universe. It is a right which we, as a distinct people, have ever exercised, and our prerogative so to act has been recognized by the government of the United States, under whose fostering care we have merged from the darkness of ignorance and superstition, to our present degree of advancement in civilized improvement. It has therefore become your duty to guard and protect the rights and happiness of your constituents, by adopting such laws for their common welfare, as will avert any abuse of the legitimate privileges guaranteed under the constitution.

During the last session of the general council, you determined on the expediency of sending a delegation to represent the grievances of the nation to the general government, and at the same time earnestly requested that I should accompany them. I now submit for your information, documents containing the correspondence between the delegation and the officers of the government, on the various subjects appertaining to the mission. You will perceive from these documents that the late administration did not act upon any of the subjects submitted by the delegation, but referred them all to the consideration of the present administration. At an early day, a protest was laid before the late President, through the Secretary of War, against the proceedings of Georgia, relative to the extension of her laws over the territory within our jurisdiction, believing at the same time that he would have deemed the matter of sufficient importance to have submitted a special message to congress, respecting so unjust an assumption of power on the part of Georgia; but finding that our anticipation would not be realized, and being desirous that the true sentiments of the nation on this subject should be made known to that honorable body, the delegation, at a late hour, presented a memorial and protest.

In answer to this, (the message goes on to state) the delegation received with surprise, the letter from the Secretary of War of April last, as they well might. Having already laid their protest before the Council of our nation, and disdaining to answer the construction of any constitution that construed away their unalienable rights, the delegation went away to their homes, (if indeed they have a right to any home on earth) without reply.

The extraordinary latitude of construction given by the Secretary, on the sovereignty of Georgia, exhibits a glaring attempt of innovation in our political rights, and is calculated to effect seriously our relationship with the general government.

Georgia, to add to our grievances in the many outrages committed by her intrusive and lawless citizens, has lately set forth an unheard of claim, before, to a large portion of our lands under the very absurd pretension that they were purchased from the Creeks by the United States, under the treaty concluded with McIntosh and his party at the Indian Springs; and a survey has been made by the authority of Georgia, which is called a new line.

It is well known that many of the citizens of Georgia had previously intruded upon these lands; and after committing many flagrant aggressions, upon the persons and property of our frontier citizens, and anticipating a removal by order of the United States government, this fraudulent and unfounded claim was set forth by some of the Georgian politicians, with a view of causing a delay in the removal of the intruders; and that by a system of fraud, violence, and oppression practised upon the frontier

Cherokees, they would abandon their improvements and remove farther into the interior of the nation, and the national authority might thereby, eventually, be compelled to cede these lands to the United States for their benefit. You will discover from Col. Montgomery's letter directed to me, and enclosing a copy of a letter from the Secretary of War, that the order for removing the intruders has been suspended until he shall have been put in possession of the facts relative to the lands thus intruded upon, and unjustly attempted to be wrested from us.

In the archives of the United States are to be found public documents that afford abundant evidence to convince the world that this land is the soil of the Cherokees—that the boundary line between this and the Creek nation has been definitively and satisfactorily established, and this agreement recognized and sanctioned by the treaties with the United States, and also acquiesced in and observed on the part of Georgia. The course taken by the Secretary of War in this matter seems strange, as you will see, from the documents submitted, that this unfounded claim to a portion of our lands, was brought to his view by the delegation, and the only attention then given to it by the department, was the positive assurance given by the President that the intruders should be removed. This unexpected delay in their removal is calculated to encourage them to multiply, and the consequences cannot fail to produce serious evils to our bordering citizens. The portion of country embraced by the claim has ever been in the peaceable and undisputed possession of the Cherokees. The Creek treaty of the Indian Springs, under which the state claims, only ceded to the United States the lands *claimed and occupied* by the Creeks within the chartered limits of Georgia.

The new treaty entered into at Washington City, declares the treaty of the Indian Springs to be null and void, because it had been conceived in sin and brought forth in iniquity. The boundary established by this treaty recognized the Cherokee boundary, and the surveys made under the authority of the United States and Georgia respected it accordingly.

The course of proceeding adopted by the agents of the government in conducting the enrolment of emigrants for Arkansas, through the medium of secret agents, by permitting the emigrants to claim improvements they never possessed or even before claimed, and have them assessed, is calculated to disturb the peace and tranquility of our citizens. It has been confidently asserted that the emigrants are encouraged by those employed in the service of the government and entrusted in this business, to make extra disposition of their improvements to the citizens of the United States, thereby adding another class of intruders to annoy our peaceable citizens on their own soil. It is necessary that you adopt such measures as will cause and effect the removal of such intruders as may be found in possession of improvements abandoned by emigrants. By the 8th article of the treaty of Holston, 1791, it is stipulated, "If the citizens of the United States, or other person, not being an Indian, shall settle on any of the Cherokee land, such person shall forfeit the protection of the United States, and the Cherokees may punish him or not, as they please."

A crisis seems to be fast approaching when the final destiny of our nation must be sealed. The preservation and happiness of the Cherokee people are at stake, and the United States must soon determine the issue—we can only look with confidence to the good faith and magnanimity of the general government, whose precepts and profession inculcate principles of liberty and republicanism, and whose obligation is solemnly pledged to give us justice and protection. Our treaties of relationship are based upon the principles of the federal constitution, and so

long as peace and good faith are maintained, no power, save that of the Cherokee nation and the United States jointly, can legally change them. Much therefore, depends on our unity of sentiments and firmness of action, in maintaining those sacred rights, which we have enjoyed; and in deliberating upon this subject, our minds should be matured with that solemnity its great importance demand. But if, contrary to all expectation, the United States shall withdraw their solemn pledges of protection, utterly disregard their plighted faith, deprive us of the right of self government, and wrest from us our land—then, in the deep anguish of our misfortunes, we may justly say, there is no place of security for us, no confidence left that the United States will be more just and faithful towards us in the barren prairies of the west, than when we occupied the soil inherited from the Great Author of our existence.

By the Principal Chief, JOHN ROSS.  
GEORGE LOWREY, Assistant Principal Chief.

#### AMERICAN TRACT SOCIETY.

##### CIRCULAR.

The Executive Committee of the American Tract Society, feel constrained, in duty to the interesting cause committed to their management, to spread before the Christian community a view of the present state of the finances of the Society, and to appeal to them for the aid that is necessary for prosecuting its arduous work.

At the last stated meeting of the Committee, the Society's Treasury was entirely empty; members of the Committee had been of late frequently compelled to raise considerable sums, on their own personal responsibility, to meet demands for paper and printing; and they were, at the time of the meeting, under personal obligations for \$7,904 96, to be paid previous to January 1; and for the further sum of \$7,488 82, to be paid previous to the first of April following; making a total of \$15,393 78, which must be paid previous to the last mentioned day, exclusive of the expenses necessarily to be incurred in the Society's operations in the immediate time.

For the *Valley of the Mississippi*—in sustaining the Society's faithful travelling Agents; in the grant of more than 1,300,000 pages of Tracts for gratuitous distribution; and in sending into that country upwards of 20,000,000 pages of Tracts on sale at cost—the Committee have, within one year, expended not far from *Twenty Thousand Dollars*. Of this amount, it is pleasing to them to state, that there has been received from the West, during the year, chiefly in payment for Tracts, the sum of \$11,813 41; besides which there has been contributed to the Society, during the same time, in donation expressly for the Valley of the Mississippi, \$691 36. But the receipt of both these sums united, leaves a *draft upon the Society's Treasury for Tract circulation at the West, during one year, of upwards of Seven Thousand Dollars*. The Committee have been and will be called to make large expenditures for other destitute portions of our country, especially at the South; for the circulation of Tracts in Greece, in Burmah, and other foreign parts; for procuring stereotype plates and engravings; increasing the number of the Society's publications and the stock of Tracts in the General Depository; giving credits to feeble Auxiliaries; and in various ways extending the interests and usefulness of the Tract cause.

It will be apparent to all, that, with no permanent funds whatever, with an exhausted Treasury, and such heavy responsibilities already resting on members of the Committee, the Society's operations cannot be continued on their present scale of extent without very liberal contributions to its funds; and yet the Committee state, with pain, that the amount



of donations within the last quarter has been less, by the sum of \$2,553 08, than in the corresponding quarter of the last year; and that the whole amount of donations expressly given for the West, during the last three months, is only \$31.

At the same time, in every other respect, except that of pecuniary supplies, the motives to proceed vigorously in every department of the Society's operations were never more powerful than at present; and it would therefore greatly afflict the Committee to be compelled to curtail them. They have given evidence of their reluctance to do so by *commissioning within the last four weeks three additional travelling Agents*, raised up by Providence to enter into the wide field already referred to in the Valley of the Mississippi. The dearth of qualified ministers of the Gospel in that portion of our country; the alarming progress of vice, infidelity and soul-destroying error; the destitution of the young of the means of religious knowledge; the facility with which some portion of Gospel truth may be conveyed by Tracts, *without delay*, to all; the readiness manifested by Christians at the West to co-operate in this work; and the Divine blessing which has been shed down upon the Society's past labors in that region; all urge the Committee, instead of desisting from their prosecution, to pursue them with undiminished zeal, under a confident trust that He, who first incited the hearts of his people to engage in this labor of love, will continue to it his gracious support, and that the friends of the Redeemer will renew their exertions in its behalf.

To incite them to promptitude of action in the extremity which has called forth this address, the Committee add a few brief extracts from their recent correspondence.

"I rejoice," says a faithful Agent at the West, "in the prospect of your sending us another fellow-laborer in this wide field. Let him come and see the need of light, and the pleasure with which it is received, and if he loves God, and feels for the souls of men, he will do all he can do, to advance this cause."

"I feel," says another, "that the efforts I am here making to spread the Gospel, will cause a new string in the harps of glory to be struck, even while eternity rolls on; and that, should I be permitted, through boundless grace, to sit down on the right hand of our Emmanuel's throne, a retrospect of these efforts will cause a new thrill of joy to vibrate for ever in my breast."

Another says, "*I expected*, that the good seed we have sown would show fruit *in the Great Day*; but God has already blessed our efforts. Numbers, in this and the adjoining County, are now asking the way to Zion, and crying out in earnest, What must we do to be saved?"

A most successful Agent in the Southern part of the Valley, after stating its lamentable destitution of the means of grace, and especially the great dearth of ministerial labor, says: "In view of all these facts, who can fail to see the immense importance of furnishing this whole country with *Tract preachers*, as *almost the only* means of salvation with which they can now be supplied?—May God," he adds, "deliver his churches from the guilt of abandoning this most important and needy section of our land!"

"In my seclusion here in these Western Wilds," says a Gentleman residing far beyond the Mississippi River "my heart, at times, is ready to sink within me at the *slowness of Evangelical movements towards poor, neglected, unknown Arkansas!*"

Such is the character of the appeals made to the Committee from the country West of the Alleghany, already embracing between 4,000,000 and 5,000,000 of our population, and soon to constitute the majority of the inhabitants of this great and growing community.

The Committee feel, that the God of all mercy and grace has laid upon them a most solemn responsibility; that the glorious Redeemer of sinners urges, by clear indications, the duty of spreading, in great numbers, these messages of salvation through his atoning blood; and that the Holy Spirit, whose gracious influences have given so much effect to their perusal, will, in answer to prayer, continue to bless them, to the endless felicity of multitudes of our fellow-men. No obstacle presents itself to the most enlarged and liberal efforts, but the want of pecuniary means. The extent of this want the Committee have fully and candidly stated. It is great; it is urgent; it is immediate; it presses on the hearts of the Committee; and they now appeal to the friends of Zion for the aid that is essential to the prosperity of this Cause, trusting in Him who holds all hearts in his hands, that it will be promptly and cheerfully bestowed.

The Committee would suggest to all the Society's Auxiliaries to make their donations as large, and to forward them as early as practicable; and in case any thing is now due for Tracts, to make remittances without delay.

They hope also, that many individuals, male and female, will be induced to contribute *their own personal donations*, according to their ability.

Particularly would they invite Ladies of all Evangelical Congregations friendly to the Society, to unite in constituting their Pastors Directors or Members for Life.

They would also bespeak the active co-operation of the friends of Tracts in diffusing these portions of truth, by the systematic monthly distribution, or otherwise, as Providence shall afford them the opportunity; and, above all, would they entreat the prayers of those who have an interest at the throne of God's grace, for wisdom to guide the Committee in every emergency, and for his blessing on the Society in all its extended interests and concerns.

By order of the Executive Committee of the American Tract Society.

JAMES MILNOR, Chairman.

Attest, WILLIAM A. HALLOCK, Corresponding Secy.  
New-York, November, 1829.

NOTE.—\$20 constitutes a Life Member; the addition of \$30, or \$50 paid at one time, a Life Director. Remittances should be addressed to Mr. William A. Hallock, Corresponding Secretary of the American Tract Society, No. 144 Nassau-street, New-York.

#### STATE OF RELIGION IN COLLEGES.

As the terms for study have recently commenced, in most of our colleges, we have not any facts of special interest to communicate, except the cheering one, that an unusually large number of professors of religion have joined the several Freshman classes. In one or two of the Colleges, this will be the means of giving a preponderance of influence on the side of religion. The Providence of God, in the past history of our Literary Institutions, speaks with a voice of admonition, as well as of encouragement, to all the friends of piety and human happiness. It says to them in impressive language that nothing but the living influence of the Spirit of God can render our seats of Literature real and permanent blessings to the world. It also holds out the encouraging assurance, that this influence may be abundantly enjoyed in answer to fervent and faithful prayer.—*Quarterly Journal A. E. S.*

Rev. Dr. Proudfit is about to visit Ohio on an Agency for the American Bible Society.

## PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.—NO. XVI.

The next inquiry will relate to the title conveyed to the first European settlers of Georgia, by the charter of the British crown. There are some people, even in our republican country, who appear to suppose that there is a wonderful virtue in the grant of a King. But is it not manifest, on the bare statement of this subject, that not even a King can grant what he does not possess? And how is it possible that he should possess vast tracts of country, which neither he nor any other European had ever seen; but which were in fact inhabited by numerous independent nations, of whose character, rights or even existence, he knew nothing. Many grants to American colonists were bounded by lines running West from the Atlantic to the Pacific ocean. This was particularly the case with the charters of Georgia. Will it be seriously contended that a royal grant of this kind conferred any rightful authority to dispossess of their territory the original occupants of the soil? From such a principle it would follow, that all the aboriginal inhabitants might be lawfully driven into the ocean, and literally and utterly exterminated at once; for the European powers, by their proclamations and charters, divided the whole American continent among themselves. But who will dare to advocate the monstrous doctrine, that the People of a whole continent may be destroyed, for the benefit of the People of another continent?

It is very easy to understand, that England, France, and Spain, would find it convenient to agree upon certain boundaries among themselves, so that the subjects of one European Power might not come into collision with the subjects of another. All this was wise and proper; and when it was accomplished, one of these Powers might properly grant *unoccupied* lands to its subjects; not encroaching, however, upon the original rights of the natives, or the conventional rights of Europeans. For these two purposes, viz. The prevention of strife between new settlers, and the establishment of colonies upon territory not claimed, or the claims to which had been, or might be amicably extinguished—the charters of European Governments were extremely valuable. Further than this they could not go; and the very idea that they could divest strangers of their rights is utterly preposterous.

Is it true that the Pope, immediately after the discovery of America, issued a bull, by which the kings of Spain were authorized to conquer and subdue all the inhabitants of the new world, and bring them into the pale of the Catholic church. About a hundred years afterwards, Queen Elizabeth, much in the spirit of popery, issued a proclamation, by which she directed her subjects to subdue the Pagans of this continent. But the people of Georgia will not build upon either of these foundations. None of the Protestant colonists professed to act upon such principles; and the first settlers from England, as a general thing, if not universally, obtained of the natives, by treaty, the privilege of commencing their settlements. Whenever they afterwards got possession of lands by conquest, they did so in consequence of what they considered to be unprovoked wars, to which the Indians were instigated, either by their own fears and jealousies, or by the intrigues of European nations. It is undeniable that the English colonists, as a body, and for a hundred and fifty years, disavowed, in principle and practice, the doctrine that the aborigines might be driven from their lands because they were an uncivilized people, or because the whites were more powerful than they. I have not been able to find an assembly of legislators, anterior to December, 1827, laying down the broad principle, that, in this case, *power becomes right*; a memorable declaration, which was made by the Le-

gisature of Georgia, in one of the paroxysms of the present controversy.

Let it be fixed in the mind, then, that the charters of British Kings, however expressed, or whatever might seem to be implied in them, could not divest the Indians of their rights.

The charters of Georgia are cited in the famous case of *Fletcher vs. Peck*, (6 Cranch, p. 87,) and it may be presumed, that all the parts which have a bearing on this investigation, are there copied. The first charter was granted by Charles the second, one hundred and sixty-three years ago, and embraced all that part of North America which lies between 29 and 36½ degrees of North latitude; that is, a tract of country more than five hundred English miles broad, extending from the Atlantic Ocean to the Pacific. It granted the territory, "together with all ports, harbours, bays, rivers, soil, land, fields, woods, lakes, and other rights and privileges therein named." So far as appears, the charter said nothing of the native inhabitants. Whether it said any thing in regard to them, or not, is immaterial to the case now in hand: for as I have already observed, no man will undertake to maintain the proposition, that the unknown tribes and natives between the Atlantic and the Mississippi, and thence Westward to Mexico and the Pacific, could have their rights and property justly taken from them by the signature of the British King, in his Palace of Whitehall.

The rights derived from this charter was surrendered to the British crown in the year 1729. Three years afterwards, George the second, incorporated James Oglethorpe and others, as a charitable society, which he styled "The Trustees for establishing of the Colony of Georgia, in America, with perpetual succession." To this corporation he granted all the lands lying between the rivers Savannah and Altamaha, and between parallel lines, drawn Westward to the Pacific, from the heads of said rivers respectively, "with all the soil, grounds, havens, bays, mines, minerals, woods, rivers, waters, fishings, jurisdictions, franchises, privileges, and preeminences, within the said territories."

In the year 1752, this charter was also surrendered to the crown. A royal Government was instituted in 1754, over the Colony of Georgia, which was bounded in the same manner as the tract granted to the corporation above described. This tract embraced all the Northern part of the present States of Georgia, Alabama, and Mississippi, and extended Westward to the South Seas, as the Pacific Ocean was then called.

By the peace of 1763, it was agreed between England and Spain, that the Mississippi should be the Western boundary of the British Colonies. The same year a proclamation was issued by George the Third, which, among other things, annexed to the Colony of Georgia, what is now the Southern part of the States of Georgia, Alabama, and Mississippi.

The same proclamation contains the following passage:

"That it is our royal will and pleasure, for the present, as aforesaid, to reserve under our sovereignty, protection, and dominion, for the use of the said Indians, all the lands and territories not included within the limits of our said three new Governments, or within the limits of the territory granted to the Hudson's Bay Company, as also all the land and territories lying to the Westward of the sources of the rivers, which fall into the sea from the West and Northwest as aforesaid; and we do hereby strictly forbid, on pain of our displeasure, all our loving subjects from making any purchases or settlements whatever, or taking possession of any of the lands above reserved, without special leave and license for that purpose first obtained."

The lands now in dispute between Georgia and the Cherokees are within the description, which is print-



ed in italics; and were therefore reserved "for the use of the Indians." Thus matters remained, so far as the British Government was concerned, till the close of the Revolutionary war. By the peace of 1783, the Colony of Georgia was acknowledged to be one of the independent States of America. There can be no doubt, that the State of Georgia thenceforward might exercise, within her proper limits, all that authority, in regard to the Indians, or any other subject which either the Colony of Georgia, or the British Government might have previously exercised. It is to be understood, however, that any modifications of her power, which Georgia made, either by entering into the old confederation, or by adopting the present national Constitution, are to be duly regarded.

There are no means within my reach, by which the claims of the British Government, in regard to the possessions of the Indians, can be accurately known. Nor is it of any consequence that they should be known. Unless they were founded in reason and justice, they could be of no validity; and in regard to what is founded in reason and justice, impartial, disinterested, intelligent men of the present day, can form as correct an opinion, as could be formed by the Kings of England.

It is admitted on all hands, and is even strenuously contended for by the people of Georgia, that the Indians were considered by the British crown, as under its protection. From this claim of the crown, it is inferred, that the Indians held their lands by permission of the crown. Now I humbly conceive, that there is too large a leap from the premises to the conclusion. There is a distinction between affording protection and usurping unlimited control over rights and property. How many small States remained for hundreds of years under the protection of the Roman republic? The greatest men in that republic were always proud of their good faith to their dependent allies, so long as these allies remained faithful. The right of retaining their territory, laws, customs, and habits of living was not invaded. How many small States are there in Europe, at this moment, possessing a limited sovereignty, and remaining under the protection of larger States, yet exercising the right of administering their own government, in regard to most essential things, as truly as the State of Massachusetts, or South Carolina, administers its own government?

Would it not be safer to infer, that the Indians were claimed to be under the protection of Great Britain, because they had important rights, *which needed protection*? rights which were in danger from the encroachments of other European nations, the avarice and fraud of speculators, and the hostile machinations of neighboring tribes? A guardian is the acknowledged protector of his ward. Is it sound law, therefore, that the guardian is the sole owner of his ward's property; and may set the helpless orphan adrift in the world? The father is the protector of his children; may he, therefore, oppress them, dishearten them, and thus prepare them to become outcasts and vagabonds? A husband is the protector of his wife; may he, therefore, abuse and repudiate her, without cause, and drive her from her own house and her patrimonial inheritance?

As to the power of Georgia within her own limits, some remarks will be made in a future number.

WILLIAM PENN.

#### THE MORAVIAN NEGRO SCHOOL.

A short time since, a naval officer, on a visit to some friends in Edinburgh, mentioned that he had lately been in the West Indies, and had frequently visited the Negro schools taught by the Moravian missionaries. He expressed himself much delighted with the intelligence and

religious feeling exhibited by many of the children. While inspecting one of these schools, in the island of Barbadoes, containing two hundred Negro boys and girls, a sign was made by one of the children, (by holding up the hand,) intimating that he wished to speak to the master. On going up to the child, who was just eight years of age, the master inquired what was the matter. "Massa," he replied, with a look of horror and indignation, (which the officer said he should never forget,) and pointing to a little boy of the same age, who sat beside him, "Massa, this boy says, he does not believe in the resurrection." "This is very bad," said the master, "but do you, my little fellow, (addressing the young informer,) believe in the resurrection yourself?" "Yes, massa, I do." "But can you prove it from the Bible?" "Yes, massa, Jesus says, 'I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live;' and in another place, 'Because I live, ye shall live also.'" The master added, "Can you prove it from the Old Testament also?" "Yes; for Job says, 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God.'" And David says, in one of his psalms, 'I shall be satisfied, when I awake, with thy likeness.'" "But are you sure these passages are in the Bible? Here is a Bible, point them out to us." The little boy instantly turned up all the passages, and read them aloud. The officer examined several of the classes in the same school, and received answers from the greater part of these little captive Negroes, which evinced a degree of intellect and a knowledge of the word of God, which might make many a British child and British parent blush, amid all the privileges of their own happy land of light and freedom.

#### FOREIGN BIBLE OPERATIONS.

A communication from the Rev. Dr. Pinkerton, dated at Brussels in June last, relates the following pleasing instance of good done, contained in a letter from an English lady residing at Spa.—*Chr. Watchman*.

"Yesterday," she writes, "a venerable peasant met my husband as he was walking, and said, 'Pardon the liberty I take; but I have long desired to have an opportunity of thanking you for the Gospel of St. John, which you gave to my son some years ago in the wood: it has been my companion ever since. I read it, when I walk by the way—I meditate upon it. My mother valued her Bible; but when she died her relations got it. When I lost some of my children, I grieved, and offended my God; but,' added he, and he wept as he said it, 'the Gospel of St. John has taught me better things: and now if it shall please God to take the rest, I know they are *His*, and not mine. I learned to read ten years ago, with very little difficulty.' We gave him a Bible for himself, and a Testament to sell if he could; but the people here seem little disposed to purchase. I lend to them in general. Indeed my dear friend, I began to think it was labor in vain; but this venerable peasant has given me fresh courage."

## Poetry.

From the Connecticut Observer.

## PEACE.

*Death is the test of life.*—All else is vain.

The adulation of a fickle crowd,  
 Victory's proud pomp, and Glory's pageant train  
 Fleet like the tenting of yon summer cloud.  
 This Cesar felt, in that tremendous hour  
 When the dire dagger search'd his breast so well,  
 When all unsated still his lust of power  
 Upbraiding man's ingratitude,—he fell.

Go,—spread of him of Macedon the tale  
 To the dull bachanalian's vacant eye,—  
 How he beneath whose frown the world grew pale  
 Sank in the wine cup like, like a drowning fly.  
 For Sweden's madman, ask Pultowa's walls,  
 But pensive Memory in her treasure cell  
 The widow's wail, and the orphan's moan recalls  
 That lawless murderer's obsequies to swell.

How died Napoleon?—Ask Helena's rock,—  
 Ask the wild surge which with its hoarest crest  
 Was but a whisper to the earthquake shock  
 Of the vex'd passions warring in his breast.  
 And thus they died, whom blind and erring man  
 Like demi-gods have worshipp'd—and their names  
 In liquid fire have flow'd from history's pen,  
 As baleful Etna o'er the concave flames.

Look to the friends of peace,—who never sought  
 The blood-stain'd laurel from its bed to tear,  
 But in stern toils, or bowers of studious thought  
 Still made the welfare of mankind their care.  
 See Howard, dauntless 'mid the dungeon-gloom,  
 Or latent poisons of a foreign sky,—  
 Hear Addison while sinking to the tomb,  
 Exclaim in hope, "Behold a christian die!"

Thou too blest Raikes,—philanthropist divine,—  
 Who all unconscious what thy hands had done,  
 Didst plant that germ whose glorious fruit shall shine  
 When from his throne doth fall yon darken'd sun,  
 The Sabbath-bell, the Teacher's hallow'd lore,  
 The countless throng from childhood's snares set free,

Who in sweet strains the Sire of Heaven adore,  
 Shall point in solemn gratitude to thee.

Who was with Martyn when he breath'd his last,  
 A martyr pale on Asia's burning sod?  
 Who cheer'd his spirit as it onward past  
 From its frail house of clay?—*The host of God.*  
 Oh! ye who trust when earthly toils shall cease  
 To find a home in Heaven's unerring clime,  
 Drink deeper at the fountain-head of peace,  
 And cleanse your spirits for that world sublime.

L. H. S.

## HOW TO PREACH.

A celebrated preacher now deceased, in a charge which he delivered to a young minister at his ordination, thus addressed him: "Let me remind you, sir, that when you come into this place, and address this people, you are not to bring your little self with you. I repeat this again, Sir, that it may more deeply impress your memory; I say, that you are never to

bring your little self with you. No, Sir; when you stand on this sacred place, it is your duty to hold up your great Master to your people, in his character, in his offices, in his precepts, in his promises, and in his glory. This picture you are to hold up to the view of your hearers, while you are to stand behind it, and not let so much as your little finger be seen."

A young, zealous, and conscientious student in Anglican theology, once asked an experienced dignitary, 'Pray, Sir, what do the Arminians hold?' 'Hold?' said his Mentor, 'hold? Why they hold all the best places of preferment in the Church of England.'

True goodness is not without that germ of greatness that can bear with patience the mistakes of the ignorant, and the censures of the malignant. The approbation of God is her "exceeding great reward," and she would not debase a thing so precious, by an association with the contaminating plaudits of man.

## NOTICE.

A vessel is expected to sail from New-York in about ten days for Greece. The Rev. Mr. Brewer, and others connected with him in the benevolent enterprise of imparting the blessings of education to the suffering Greeks, are wishing to improve this opportunity.

Those who are willing to contribute in money or articles that will be useful to a mission family, are requested to send in without delay.

The following contributions have been made to the Treasury of the New-Haven Female Greek Association, since the last public acknowledgment.

From the Ladies in Westfield, Mass. by Miss Ann Stebbins, - - - \$30 00  
 " A female friend in Boston, through P. Cutler, Esq., - - - 40 00  
 " A number of friends in Boston through the same, - - - 10 00  
 " Mrs. Leffingwell, given by two Ladies, and two Gentlemen, - - - 40 00  
 " The young Ladies in Mrs. Tucker's School, for the purchase of books, for Greek Schools, - - - 3 00  
 " The Ladies of the centre Society, in Winchester, a box of clothing valued at 46 59  
 " Mr. Wm. Stebbins of Orange, Books valued at - - - 8 00  
 " Wethersfield, a box containing clothing, &c.  
 " Longmeadow, a bundle.  
 " Somers, several barrels and boxes of provision, deposited in New-York

L. A. DAGGETT, Treasurer.

New-Haven, Nov. 17th 1829.

Letters received at the Office of the Religious Intelligencer during the week ending Nov. 19, 1829.

Samuel Brainard; Wm. H. Coffin; Orrin Sage; Wm. Cobb; Rev. Giles H. Cowles; J. C. Hubbell; F. H. Wood; Thos. Palmer.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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